

JOHN

JESUS THE SON OF GOD

ABOUT THE AUTHOR

- * The name John means "God has been Gracious"
- * John the Apostle was the son of Zebedee and Salome and the younger brother of James. He was a Galilean Jew from an apparently well-to-do family (Mark 15:40-41).
- * John and his brother James, accompanied by their father Zebedee, were preparing their nets in a boat when Jesus called them. Both James and John left the boat and their father to follow Jesus (Matt 4:18-22).
- * It appears that John was a disciple of John the Baptist until he was called by Jesus (John 1:19-61)
- * Jesus often took Peter, James, and John aside defining them as an inner circle of disciples (13:23-24; 20:2-10; 21:2, 7, 20ff.).
- * Not only is John counted among this select group, but he also refers to himself as the disciple whom Jesus loved (13:23; 20:2; 21:7, 20).
- * He and his brother James were known as the "sons of thunder" (Mark 3:17).

ABOUT THE AUTHOR

- * After the resurrection of Jesus, John continued to play an instrumental role in the early church. Paul referred to Peter, James, and John as the pillars of the church in Jerusalem (Gal 2:9).
- * John is found with Peter going to the temple when Peter healed the crippled man (Acts 3:1-11).
- * As a result both men went before the Sanhedrin (Acts 4:1-23).
- * Peter and John later traveled up to Samaria to confirm the work that was going on there (Acts 8:14-24).
- * He was later exiled to the island of Patmos (Rev. 1:9) and returned to Ephesus upon his release and stayed there until his death.

John was second to Paul in the number of books written in the New Testament:

• John • 1 John • 2 John • 3 John • Revelation

Chapters: 21 | Verses: 879

THE UNIQUENESS OF THE GOSPEL OF JOHN

- Matthew wrote for a Jewish audience.
 - Mark wrote for a Roman audience.
 - Luke wrote for a Greek audience.
 - John wrote for everybody.
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- * Matthew starts the History of Jesus from Abraham, the Father of the Jewish race
 - * Luke starts the History of Jesus from Adam, the Father of the Human Race.
 - * And John went back even further into history: "in the beginning" [Genesis 1:1](#)
 - * By doing so, John made a direct link between the nature of God and the nature of Jesus Christ, who is portrayed as the Word from the Beginning.
 - * While Matthew portrayed Jesus as the King, Mark portrayed Jesus as the Servant, and Luke portrayed Jesus as the Son of Man, John focuses on the deity of Christ more so than the other four: we see Jesus as the Word of God, the Son of God, and God Himself.

JESUS IS GOD

Much of John's material directly states **who Jesus is**, not just what He does or says. John's presentation of Christ as the divine Son of God is seen in the titles given Him in the book:

- a. "the Word was God" (1:1),
- b. "the Lamb of God" (1:29),
- c. "the Messiah" (1:41),
- d. "the Son of God"
- e. "the King of Israel" (1:49),
- f. the "Savior of the world" (4:42),
- g. "Lord and . . . God" (20:28).

He wrote this Gospel book so that his readers might "believe that Jesus is the Christ, the Son of God," so that they may have life in His name ([John 20:31](#)).

JESUS IS THE "I AM"

John records several "I am" statements from Jesus throughout this book:

- "I am the bread of life" (Jn 6:35, 41, 48, 51)
- "I am from [God], and He sent Me" (Jn 7:29)
- "I am the Light of the world" (Jn 8:12; 9:5)
- "I am [God]" (Jn 8:58)
- "I am the door" (Jn 10:7, 9)
- "I am the good shepherd" (Jn 10:11, 14)
- "I am the Son of God" (Jn 10:36)
- "I am the resurrection and the life" (Jn 11:25)
- "I am the way and the truth and the life" (Jn 14:6)
- "I am the vine" (Jn 15:1, 5)

JESUS IS ABOVE ALL

The Gospel of John makes a strong argument for Jesus as the exclusive savior, and the only way to know God (Jn 1:18; 14:6).

- * Jesus is greater than the Jewish heroes Moses and Abraham (Jn 1:17; 8:58);
- * Most notable of these are 8:57-58 where Jesus declares, "Before Abraham was born, I am!"
- * in 10:30-33. In this instance Jesus said, "I and my Father are one." After this, the Jews picked up stones that they might stone him on grounds of blasphemy because he claimed to be God.
- * The author emphasizes Jesus' hunger, thirst, weariness, pain, and death, showing Him to be fully human as well as fully divine
- * This is strong defense against the **Gnostics** of the day who believed Jesus only appeared as a man.

THE BOOK OF "SIGNS"

- * There are no parables, only seven miracles (five of which are not recorded elsewhere)
- * This book is popularly called as The "Book of Signs" (Jn 2-12)

John 20:30-31- *And truly Jesus did many other signs in the presence of His disciples, which are not written in this book"*

The Seven miracles that John uses to show Jesus is the Son of God:

- the turning of water into wine (2:1-11)
- the cure of the nobleman's son (4:46-54)
- the cure of the paralytic (5:1-18)
- the feeding of the multitude (6:6-13)
- the walking on the water (6:16-21)
- the giving of sight to the blind (9:1-7)
- the raising of Lazarus (11:1-45)

The author of John's Gospel does not merely narrate a series of events but singles out details that support an ordered theological interpretation of those events.

JESUS, "THE LIGHT"

It is characteristic of the style of this Gospel to emphasize contrasting concepts and themes:

- (1) light and darkness (John 1:4-9),
- (2) love and hatred (John 15:17-18),
- (3) from above and from below (John 8:23),
- (4) life and death (John 6:57-58),
- (5) truth and falsehood (John 8:32-47)

- * In [1:4-9](#), John portrays Jesus as being the light of men and demonstrates that the darkness does not understand the light.
- * John the Baptist came to bear witness of the light in order that men would believe through him. In [5:35](#) there is reference to John the Baptist as being a lamp that gives forth light.

JESUS, "THE LIGHT"

- * In the third chapter ([19-21](#)) Jesus states that the **light has come into the world**, but men have loved the darkness instead of the light because their works were evil. (Evildoers hate the light and are afraid to go into the light lest their works be exposed. On the other hand, the ones who practice the truth come into the light so that it can be seen that their works were done through God)
- * Jesus is also referred to as the **Light of the World** ([8:12](#); [9:5](#)) whereas the devil is called the "prince of this world" ([12:31](#); [14:30](#); [16:11](#)).
- * In [12:35-36](#) Jesus tells the crowd that it is necessary to **walk in the light** because the person that walks in the darkness does not know where he is going.
- * He also tells the crowd to believe in the Light in order to become sons of the light.
- * Lastly in [12:46](#), he states that he has come as light into the world so that those who believe in him will not remain in darkness.

THE HIGH PRIESTLY PRAYER

- * John 17 contains the longest recorded prayer of Jesus in any of the Gospels. Jesus prays this after He finishes His final instructions to the disciples and before He is betrayed, arrested, and crucified.
- * The office of high priest was instituted at Mount Sinai when God gave the Law to the Israelites through Moses. Aaron and, subsequently, his descendants were chosen to be priests who were responsible for interceding for Israel before God (Exodus 28 - 29).
- * One priest was selected as the high priest who would enter the Holy of Holies on the Day of Atonement to offer the sacrifice that would temporarily cover the sins of the people (Hebrews 9:7).
- * When Jesus came, He offered His life as the ultimate sacrifice that would not only cover the sins of the people but completely cleanse His people and save them.

THE HIGH PRIESTLY PRAYER

Hebrews 5:7-10

During his life on earth, he [Jesus] offered up prayer and entreaty, with loud cries and with tears, to the one who had the power to save him from death, and, winning a hearing by his reverence, he learnt obedience, Son though he was, through his sufferings; when he had been perfected, he became for all who obey him the source of eternal salvation and was acclaimed by God with the title of high priest of the order of Melchizedek.

- * In this deeply moving intercessory prayer, which is prayed aloud before the disciples, we become even more aware of the loving intimacy of Jesus' relationship with God

This prayer can be divided into 3 parts:

- **17:1-5:** Jesus prays for Himself (offering himself as a sacrifice to God the Father)
- **17:6-19:** Jesus prays an intercessory prayer for all His disciples.
- **17:20-26:** Jesus prays for all of us-believers down through the centuries-for the unity of the New Covenant Church.

THE HIGH PRIESTLY PRAYER

I. FOR HIMSELF Verses 1-5	II. FOR HIS DISCIPLES Verses 6-19	III. FOR FUTURE BELIEVERS <u>Verses 20-26</u>
He prays affirming the glory of the cross (verses 1-2)	He prays for their knowledge (verses 6-9)	He prays for their oneness in the Father and the Son (<u>verses 20-22</u>)
He expresses the essence of eternal life (<u>verses 3-4</u>)	He prays for their perseverance (<u>verses 10-12</u>)	He prays for their perfect unity together (<u>verse 23</u>)
He rejoices in the shared glory of the Father (<u>verse 5</u>)	He prays for their joy (verse 13)	He prays for their future presence with Him (verses 24-25)
	He prays for their protection from evil (<u>verses 14-16</u>)	He prays for their mutual love (verse 26)
	He prays for their sanctification (verses 14-17)	

OUTLINE OF THE BOOK

I. Incarnation of the Son of God, 1:1-18

II. Presentation of the Son of God, 1:19-4:54

A. By John the Baptizer, 1:19-34

B. To John's Disciples, 1:35-51

C. At a Wedding in Cana, 2:1-11

D. At the Temple in Jerusalem, 2:12-25

E. To Nicodemus, 3:1-21

F. By John the Baptizer, 3:22-36

G. To the Samaritan Woman, 4:1-42

H. To an Official of Capernaum, 4:43-54

III. Confrontations with the Son of God, 5:1-12:50

A. At a Feast in Jerusalem, 5:1-47

1. The miraculous sign, 5:1-9

2. The reaction, 5:10-18

3. The discourse, 5:19-47

B. At Passover Time in Galilee, 6:1-71

1. The miraculous sign, 6:1-21

2. The discourse, 6:22-40

3. The reactions, 6:41-71

C. At the Feast of Booths in Jerusalem,
7:1-10:21

1. Debate #1-the discourse, 7:1-29

2. The reactions, 7:30-36

3. Debate #2-the discourse, 7:37-39

4. The reactions, 7:40-53

5. Debate #3-the discourses, 8:1-58

6. The reaction, 8:59

7. Debate #4-the miraculous sign, 9:1-12

OUTLINE OF THE BOOK

8. The reactions, 9:13-41

9. Debate #5-the discourse on the Good Shepherd, 10:1-18

10. The reactions, 10:19-21

D. At the Feast of Dedication in Jerusalem, 10:22-42

1. The discourse, 10:22-30

2. The rejection, 10:31-42

E. At Bethany, 11:1-12:11

1. The miraculous sign, 11:1-44

2. The reactions, 11:45-57

3. The anointing by Mary, 12:1-8

4. The reactions, 12:9-11

F. At Jerusalem, 12:12-50

1. The triumphal entry, 12:12-19

2. The teaching, 12:20-50

IV. Instruction by the Son of God, 13:1-16:33

A. Concerning Forgiveness, 13:1-20

B. Concerning His Betrayal, 13:21-30

C. Concerning His Departure, 13:31-38

D. Concerning Heaven, 14:1-14

E. Concerning the Holy Spirit, 14:15-26

F. Concerning Peace, 14:27-31

G. Concerning Fruitfulness, 15:1-17

H. Concerning the World, 15:18-16:6

I. Concerning the Holy Spirit, 16:7-15

J. Concerning His Return, 16:16-33

V. Intercession of the Son of God, 17:1-26

OUTLINE OF THE BOOK

VI. Crucifixion of the Son of God, 18:1-19:42

- A. The Arrest, 18:1-11
- B. The Trials, 18:12-19:15
 - 1. Before Annas, 18:12-23
 - 2. Before Caiaphas, 18:24-27
 - 3. Before Pilate, 18:28-19:16
- C. The Crucifixion, 19:17-37
- D. The Burial, 19:38-42

VII. Resurrection of the Son of God, 20:1-21:25

- A. The Empty Tomb, 20:1-9
- B. The Appearances of the Risen Lord, 20:11-21:25
 - 1. To Mary Magdalene, 20:10-18
 - 2. To the disciples, Thomas absent, 20:19-25
 - 3. To the disciples, Thomas present, 20:26-31
 - 4. To seven disciples, 21:1-14
 - 5. To Peter and the beloved disciple, 21:15-25